

Light

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PRICE TWOPENCE

THE TEACHINGS OF SPIRITUALISM AS A GUIDE TO LIFE THE WAY OF PROGRESS—SELF, OTHERS, GOD

By REV. C. DRAYTON THOMAS

Four Lectures on "The Teachings of Spiritualism as a Guide to Life" are being delivered as part of the winter course at the London Spiritualist Alliance. The Second of the series, given below, was delivered on October 23rd by the Rev. C. Drayton Thomas.

IN each of us is a deeper, truer self which we call "soul."

That real self is being constantly changed for good or for evil by the nature of the choice we make in things great or small. Let us trail the path of wise development. It began before we can remember, when such interests as we then had were focussed upon self. In after years we learnt to consider other people, and finally, I hope, have risen to a conception of God, of our personal relationship with Him and what He wishes to do in us and through us. Those are upward stages in the growth of the soul: we will examine them more fully.

With the dawn of consciousness began our interest in self: "I want my milk"—"I want my toys"—"I want my mother to play with me"—"I want father to carry me"—self, self, self. That is the infant's outlook; and rightly, because only so can the child establish individuality. As time went on other people came into our horizon, if only because they could give us what we wanted, or keep from us what we desired. Then, later, we learned to think of other people less selfishly, to deny ourselves for them, and to do things for them.

When we began to deny ourselves for the good of others it was a highly important step in the soul's development and destined to lead on to increasing concern for others' good. Then perhaps—not that every soul's unfoldment takes its stages exactly in the same way—we began to realise that God took a personal interest in our life, and we decided to consider Him and his wishes.

May I illustrate from personal experience at a time when I was eighteen years of age. I had, of course, been taught to consider other people in the ordinary superficial way. I passed things at table; I raised my hat to ladies; if I bumped anyone on the pavement, I apologised; I tried to behave as a civilised being and gentleman; but for the most part my life still centred round self. It happened one afternoon that I was reading our Lord's parable of the sheep and the goats,

in which He says that those who had looked after the poor, and visited the sick, had done it unto Him. I asked myself, What was I doing for anybody? And it appeared to me that I was doing nothing except such things as I was obliged to do. There came to my mind a lonely old lady in that town to whom I had once been introduced. She was a minister's widow: I was a minister's son. If I did not call on her, who should?

So I left my reading to visit her. That visit led to others and then to work in Sunday School, Temperance meetings, Bands of Hope, and so on. It introduced me to a series of activities which I did not enter for selfish reasons, but in order to aid others. I thus passed from the entirely selfish stage into something wider. Mark you, during the two years previous I had considered myself a Christian, yet had not definitely considered other people or put myself out of the way for them. It was a new stage in life when I volunteered to work for others.

A PERSONAL EXPERIENCE

Then there comes a time when thought of God and of His Will takes more definite form. Allow me another illustration from experience. I had spoken in a village chapel and, while walking home through glorious country, paused by a gate to admire the view. Suddenly there flashed on my mind the suggestion, "Perhaps God wants you to leave business and be a Minister." Times and again during following months that thought recurred, until, gradually as Springtime follows Winter, I came to realise that it was part of God's plan that I should enter the Ministry. Some people term such impressions "the call of God." I am an absolute believer in the reality of such experiences. You may question whether the Deity Himself personally directs thought into one's mind, or whether He transmits it through intermediate agencies, our arisen friends, or guides. The method of its coming matters not; if we realise and respond we are another step forward. We have progressed far from the stage of self-centredness if we have come to deny self for others and to consider what God would have us do.

How far have you come in this development? On a sheet of paper draw three circles and name them respectively Self, Others, God. Let us now indicate in diagram how far we have travelled? Begin in the

circle of "Self," and draw the line through, or around, the centre of "Others," towards the centre "God." We might thus discover to ourselves how far on the path of unfoldment we have personally progressed.

It will be noticed that this is *spiritual* unfoldment and not psychic development. It is well to use words with discrimination. People sometimes speak about the unfolding of spiritual powers when all they mean is psychometric ability or clairvoyance; as if there were anything more spiritual in those activities than in seeing through the eyes or through a telescope!

What strange ideas people have! I remember a ministerial friend being much depressed when I assured him that psychic ability had no necessary connection with spiritual development. His theory had been: the more spiritually evolved you were, the more psychically gifted you became.

No, we are speaking about development of the soul, or deeper self, and not about psychic ability. Each step onward and upward is bringing us into a position where we see more truly, where perspective is more accurate, and our sense of values more discerning. You may recall that when playing as a child with a telescope or field glasses the distant thing seemed brought near; but if you reversed the instrument it made the near thing look far away. It is most important to see life in right relationship and true perspective; and the higher we rise towards God the more easily and surely do we see things in their true relationship. The self-centred life is lived in a world of illusion. Many important things then look insignificant, while some insignificant things seem all-important. Someone wrote:

"London, with its careless, pleasure-seeking life,
The making much of little, little of much."

How true are those lines! You can hardly walk along the street without realising how, to some people, values are entirely inverted and the small things seem great and the great things seem small. It is dangerous to live in a world of illusion; and a self-centred life has peculiar perils.

I think that many who commit suicide would never have done it had they been less self-centred.

TRUE CLARITY OF VISION

Supposing we rise above the selfish life and habitually spare time and thought for others, and yet have no real vision of God and His plans for us; that life of service minus God has its special perils. Let me indicate some of them. We become flustered about our work and get irritated when people hinder it or do what we hoped to do ourselves. We perhaps grow jealous of fellow workers, or are laborious triflers, very busy about things so unimportant that, after all, they would have been just as well not done. Another all too frequent result of

working without reference to God's plan is that, in jealousy or self-seeking, or in resentment when another is placed above us, we split off and start rival societies.

PERILS TO BE AVOIDED

Yes, there are perils in a self-centred life and also perils in a life devoted to others but not to God. True clarity of vision comes when the light of Heaven shines over all our work. I think of an evening last Spring at the Crystal Palace. While watching the fireworks I noticed that the full moon was coming into view. That dull red moon rimming the horizon was rather like a boy's rosy face peeping over a wall. Probably few noticed it, for we were intent on the display. Slowly the moon rose, and later, when the short-lived rockets were done and all the Palace lights extinguished, the moon that had come so inconspicuously on to the horizon was flooding all the land with its beauty.

You will see the analogy. In early days we heard of God, but He did not mean much to us; our interests were in mundane things, in things that seemed closer at hand. The time comes, however, here or in the Hereafter, when our feeling for God will increase until we realise that He is central, the very light of our life. Happy those who, here and now, attain to that experience.

Perhaps we shall be well and active in fifteen years' time. Fifteen years is a considerable fraction of one's life; what, then, do we propose to have become fifteen years hence? Have we pictured it? Shall we have left the self-centred stage for the altruistic? Shall we have left the merely altruistic stage for the ideal life in which God-consciousness is central? It is well to have a clear-cut aim, for so we can ever be seeking to bring it about. Unless we are striving to attain, our policy is drift, and drift will not bring us the best things. The best things have to be thought for, prayed for, worked for; and the supremest thing in earthly life is the development of soul-qualification for a spacious and satisfying activity when entering the Beyond.

SOULS IN THE BEYOND

We have considered the development of the soul on earth; may I quote some lines about souls in the Beyond? My Father, speaking through a Trance Medium, said:—

"On the higher spheres there is the perfect operation of divine law or principle. The people do not need keeping in order. They are nearer to the actual governing court, or seat of activity, and there can see the perfect workings of law. As one descends to lower spheres the law seems to work less perfectly, until, on earth, man's action thwarts it, resists it, and seems to evade it for a time. Hence, you cannot on earth see so much of the spiritual organisation, or working of the law as is seen on the higher spheres. The system is wonderful."

"I am speaking of it as a fact; for God's Will is a law as immovable, as real, or even more so, than gravity or any other law you might name. This Will is for the good of the whole universe, and upon the highest sphere of each planet it is felt and interpreted. So it is not a government by a body of people on the highest sphere; it is government direct from God. On the highest sphere the highest is our Lord. The Spirit and the Will of God manifest through Him. He is the living symbol of the Will of God for our planet."

A man who was bewildered by the multiplicity of Churches and creeds asked, "Can those who speak from the next life say which is the right religion?" The question was natural from one who, mistakenly, supposed that death conferred unlimited knowledge and removed the necessity for further thought. The answer to his question can be gathered from the following summary of many communications:

"One who has no religion here will find he has none on reaching the Beyond."

"Those who sincerely hold some form of religion

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here will continue to hold it there until it changes to a better in the light of further knowledge.

"Knowledge of God and likeness to Him will be progressive."

"The higher our advance in the Beyond, the more shall we all agree in understanding and experience."

My Father once said, speaking of the highest sphere of which he had any knowledge :

"It is the outermost sphere, or condition, of what we call our world. Life there is realised more impersonally, I mean that one's whole work and activity on that sphere would be solely for the good of others. There would be no personal bias there, selfish aims or ambitions would be impossible. It is there that Our Lord is present in a personal or individual sense, manifesting in a form that responds to one's finite ideas of Him, a form that one can see and touch."

We have now spoken of the soul's progress from its beginnings in self to its unfoldment in the light of God and love for others. We have also seen from the foregoing quotations (which might be multiplied) that, in the higher realms, it is this advanced life which is lived.

THE WAY OF LIFE

Let us consider a further fact, namely, that it was just this unfoldment of the soul that Jesus Christ taught. It is the essential feature of the Christian ideal—a life based on goodwill to men and illumined by love to God. That was *the way of life* which Jesus taught. I said "the way," because that was the term for following Jesus before the word "Christian" became common. We read that the "disciples were called Christians first in Antioch," but you will note the earlier term in the following quotations from the New Testament.

The first one, attributed to our Lord, is : "Whither I go ye know, and the way ye know." And when He was questioned as to His meaning He indicated that He embodied that way in His own life. And truly, if we would know what the way of selfless service looks like, its clearest picture is the life lived by Jesus in the long ago.

Saul's commission was to bind and bring to Jerusalem "if he found any that were of the way."

We are told of Apollos, "this man had been instructed in the way of the Lord"; and later Priscilla and Acquila "expounded unto him the way of the Lord more carefully."

Some of the Ephesian Jews were "speaking evil of the way before the multitude," and shortly after "there arose no small stir concerning the way."

When Paul made his defence he said, "I persecuted this way unto the death, binding and delivering into prisons both men and women."

Again, he says, "I confess . . . that after the way which they call a sect, so serve I the God of our fathers."

We read that "Felix had more exact knowledge concerning the way."

Coming to Paul's writings, it is noticeable that, after listing the psychic gifts, he says, "a still more excellent way show I unto you," and he then expounds "the way" by a sublime description of selfless love (I. Cor., xiii.).

An epitome of The Way is given in the following sentence : "Not looking each of you to his own things, but each of you also to the things of others."

Finally, notice words from the Sermon on the Mount, a discourse which was probably a sample of Jesus' customary teaching :

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

That verse may suffice to show that what we have described as the soul's true development is identical with the way of living taught by Jesus. It is also one with the teaching given by communicators from the higher realms to-day. Speaking of this character and develop-

ment of the soul, they tell us that it is the life enjoyed by them, and that such development in selfless service under God's guidance is the supreme preparation for the Hereafter.

SPIRITUALISM CONFIRMS THE CHRISTIAN WAY OF LIFE

We thus find that Spiritualism shows the importance of the Christian way of life, and adds a logical reason for our living it now. It is a confirmation and reinforcement of essential Christianity.

My Father, speaking through a Trance Medium,

"Spiritualism is important to the world for the help it will give in knowledge of God and in self-mastery. We see the difficulties besetting men, and their need of hope. The hope which Spiritualism gives will do more good than all the intellectual wrangling now in progress. People have strayed into agnosticism or worse, appalled at the imagined lack of interest in the future life. We do not condemn, for we understand their difficulties, but to know the truth would help them.

"I am very hopeful about the future. When men understand the nature of life in the Beyond, the aspect of the country to which they must inevitably go sooner or later, they will make up their mind to prepare for it. That is my belief; if a man understands, he will prepare. He has not understood so far. What has he been taught, save that there is another life? He does not know of what sort, nor what it is like, nor what is going on there. All is so vague that his ideas of it are vague, too. We wish to make known what it is really like, and what man has to prepare for. As you know, I was always a great believer in personal responsibility. We need to bring that home to men in a practical and spiritual sense."

If you have followed my line of thought, you will observe that Spiritualism, thus understood, is a real support and confirmation of the way of life as taught by Jesus Christ. To say that there is opposition between Spiritualism and Religion makes it clear that some inadequate meaning has been attached to one or other or to both of the terms. When I came into personal touch with those on the other side of life, and listened to their words from the Beyond, many things became clear which had been dim; the experience strengthened all that was good, and brought within my horizon much which I had not glimpsed before. I would that all might have the privilege which has come to me.

Of course, I speak of the Christian way as I understand it. Misconceptions about it arose, even in the early days. These were riveted upon the Church by councils, creeds and time. Consider the confusing multiplicity of the Christian presentation to-day; how much there is to bewilder the man-in-the-street when he asks, "What is Christianity?" I trust the time is not far distant when scholarship on the one hand and psychic communications on the other will combine to clear away the many misleading ideas which have too long existed.

TOWARDS RE-UNION OF RELIGIONS

Not only will Spiritualism do much to rectify what is wrong and mistaken in popular ideas of religion, but it has also a mission for the great Faiths of the world whose adherents far outnumber Christianity. For this knowledge of communication with the Beyond, and of the life there, and the character required in order to qualify for happiness—all this can be added to any religion. The religions of the world may be brought near to a great re-union when they shall have accepted this teaching of Spiritualism.

Speaking of those religions in the Beyond, my Father says :—

"There are many good Buddhists, Mohammedans and others who, at first, are satisfied with their own conception of the highest, whether as Buddha, Mohammed, or other, as the case may be. The idea of Jesus Christ does not at first appeal to them, but later it does. Naturally, people may say that I, being

EVOLUTION AND HUMAN DESTINY

Review by H. F. PREVOST BATTERSBY

SOME weeks ago (October 10th) an extract in LIGHT from Mr. Francis Mott's latest volume* must have given readers a desire to hear more of what he has to say.

And he has much to say: for though his title confesses to one more use of wireless to explain man's relation to the heavenly orchestra, he has views of his own as to "tuning out" and "tuning in."

He sees man exposed to vibrations from the Earth-mind Control and the Mass-mind Control: the Earth-mind, which is the unheard, unseen and unrecognised power of "Nature," possessing a communal memory of all evolution; and the Mass-mind, the repository of social habit and collective method, which begins after a time to develop a personality of its own. And to counter these influences man has to tune in to the rays of the Infinite Purpose which are forever beating down upon him like the rays of the sun. Mr. Mott illustrates the ultimate compression of the Mass-mind by its influence on insect communities. "The hive is a model of efficiency, and its economic slavery complete—nobody starves, the unemployed are fed by the neuters, and then killed off in a grand orgy of communal murder."

What dominates the hive? The Mass-mind of forgotten centuries; and in Italy to-day, may be seen a people becoming mass-minded into a like subservience to an authority they fail to understand.

"Ask your young Italian why Mussolini has sped up the Italian birthrate to provide more soldiers to be killed as certainly as those drones in the hive are born to be killed. Ask him what the world of men will gain by being overrun by Italians, and what Italians will gain by being born more numerously and killed off more rapidly."

Though neither the drone nor the Italian can supply an answer, if one probes deep enough it is to find that all blind collective action can be traced back to some private idea. "Napoleon's private ideas became the world's scourge. Faraday's private ideas have electrified the world. Marconi's private ideas have transformed us in a generation."

All visible and tangible things are the product of invisible and intangible forces with which we are familiar under the name of Thought.

And to counter these two influences of Man and Nature we have to tune in to God.

"By day and by night, year in and year out, century after century, there is going out a colossal broadcast of power which gives real life to all who will tune in to it," and it is the author's belief that the normal function of the organism is to act as a receiving set for Life-Power, and that the whole future of humanity lies in mastering this immense subject.

And the "tuning in" is to be done by prayer, but by prayer which is not a question of asking for something, but of making ourselves right to receive.

"Tune yourself! Smooth out the frictions in your organism. Clean out hatred, malice, lust, fear, and all the other frictions, and you will find that, entirely without any other effort on your part, there will pervade your being and your life that hitherto unheard wave of spiritual power."

TUNING OUT

But though the "tuning in" is essential, "tuning out" must be done as well, man must cut out "interference" from the earth stations.

He must, to start with, accept evolution as a fact, since, once it is seen as a stairway from Nothing to Something, the whole meaning of life changes.

Evolution shows us clearly that sin is only our consciousness of the need to be up and marching ahead.

"We were brought up to believe that sin was some-

thing which offended a very touchy Creator, who had pronounced likes and dislikes based on no observable principle . . . so there is scarcely any wonder that people have come to mock at the Churches' idea of God and sin, and to say that, if God's idea of right and wrong is so stupid, they don't care very much for him and his opinions.

Sin, says the author, should be synonymous with bad radio reproduction. "A bad wireless set is known by its poor reproduction of music, and a bad man is known by his poor reproduction of life. His conduct is not constructive . . . All sin is . . . an obtrusion of the body or of the self upon life at every point . . . and all these collective sins which we treat as though they were natural phenomena—war, economic distress and the like . . . spring from pressures which are caused by individual egotism."

And it is the lack of any science of mind, he points out, which accounts for the persistence with which people tend to act like pigs *en masse* even though they are individually decent people, and that the future of the world depends upon tuning the mass-mind, through the individual mind, into the great Broadcast of Life which is God.

SURVIVAL VALUE

But though he thinks that, once the idea is accepted that man is like a wireless receiver, the whole difficulty of accepting survival disappears, he confesses that he finds it hard to determine how much of the average man is possessed of survival value; which seems an inclination to the savage idea that only the Chief goes on, but it is an inclination also to the part reincarnation may play in increasing the survival asset.

And that part is, he sees, if conceded, a help to the understanding of human destiny: whence comes the stream of life and whither it flows, since such a progression would conform to the cyclic principle by which all the universal processes are ordered.

He cannot, however, believe that death plunges us forthwith into a wider life, and suggests that "the other world" into which life "enters" upon the death of the body is nothing more than "the other half of this world," and that the living and the dead are still within the "mesmeric circle" of the earth's influence; a conception which, he thinks, adds something vital to human thought on the subject, "for it makes clear a universe in which the round of birth and death has no direct relation to human spiritual progress at all," a view which can claim confirmation from Frederic Myers' description of life on the Plane of Illusion.

Mr. Mott asks at the close of a sympathetic chapter on "Tuning out Crime"—"What are you going to do about it?" Well, certainly, as he suggests, to treat the criminal with imagination, to realise the proportion of disease in his delinquencies, and that he requires cure as much as punishment, but never to forget that it is the soil of a damnable environment that breeds him, and for that soil we are all in a measure responsible.

In conclusion the author asks: "What hope is there for the advancement of a true religion of Life when an outworn priesthood and an outworn dogma-ridden priest-lore obscure the light of science?"

That is the problem we are all up against. The Church informed Galileo that the earth was a fixture, and has itself remained a fixture ever since. It has decided that finality in spiritual knowledge was communicated to it two thousand years ago; and, as once it declined to use the astronomer's telescope, it declines to-day any help to its vision which reveals a spiritual structure it is determined to ignore.

"But," the author concludes, "I do believe that as the past lay with the priest, so the future lies with him too, and it will be nobody's fault but their own if the present priests refuse to tackle the job of producing greater and greater knowledge of life and get swept away by human impatience."

* TUNING IN TO GOD, by Francis J. Mott. London. The Francis Mott Company, 5/-, 1935.

SPIRITUALISTS AND THE OXFORD GROUP

By DOROTHY VARLEY

IN this time of world crisis, a new movement has arisen, a movement which reaches back nearly 2,000 years. Men and women are at last seeing the futility of man-made laws; the hopeless state of countries ruled by the wills of men, and at last men and women are turning to God, giving up their wills to His will, their plans to His plan, their lives to His guidance; and by so doing they are losing all the things in their lives which were barriers between them and God, and barriers between them and their fellow-men.

How do we Spiritualists stand? God has shown us a part of His plan, and has opened our eyes to the wonders around us; how can we show our gratitude, and how can we serve Him?

Many Spiritualists are doing wonderful work in the world to-day; many others are striving to live good lives in accordance with the teaching of Spiritualism, but how many are there who are interested merely for what they themselves can get out of it? How many are there who get a self-righteous glow out of being "psychic," who consider themselves as beings set apart from the common herd? How many are there who waver backwards and forwards, listening to first one guide and then another, who are led in all directions, never quite knowing which is the right one—divided even amongst ourselves on the subjects of Christian Spiritualism, Scientific Spiritualism, Reincarnation, and all the other things that divide us and prejudice us against each other. What are we going to do about it?

There are thousands of Spiritualists who have come into closer contact with God through Spiritualism. In spite of this experience, we go wandering off again—following our own inclinations, twisting even the truths of Spiritualism to suit our own ends.

DOING THE WILL OF GOD

Surely, if it is by God's will that our eyes and ears have been opened (and if it were not His will, they would not have been opened), then it is up to us to go on following God's will, trusting Him to lead us every step of the way, as He will do—if we do His will.

It is not by believing in the Higher Truths of Spiritualism alone that we can save the world, that we can prevent war, but by doing the will of God, which was laid down so clearly nearly 2,000 years ago by Jesus Christ. This remedy for the world is so obvious that it has been overlooked, but it is also difficult, because—unless we have the love of God in our hearts, and the desire to serve Him, whatever the cost—we cannot humble ourselves sufficiently to do His will. We forget that God humbled Himself for us, disciplined Himself for us, gave His life for us—and yet how difficult it is for us to give up so much as one ounce of our self-esteem for Him. How difficult for us to go and be reconciled to our brothers, and to love our neighbours, although we sometimes remember with a sense of guilt a remark that Christ once made about it being useless for any man to expect anything from God unless he was first reconciled to his brother.

For 2,000 years men have been edging away from uncomfortable truths such as these, and what has been the result? Dozens of different religions and sects—all nice and comfortable and easy-going; and, of course, all suited to different tastes. Surely, it is time men owned themselves defeated and came back to God to do His will, to follow Him, now that He is raising His banner in the world, now that the Spirit of God is working in the hearts of men again.

We who are Spiritualists owe Him a great deal, and He must be hoping for great things from us; we must see to it that we are not left behind.

How do our lives stand in comparison to these principles of the Oxford Group—absolute honesty,

absolute love, absolute purity, and absolute unselfishness?

Before the Kingdom of God can come on earth, men's lives must be changed, and, before men's lives are changed, *our* lives must be changed—which does not mean just a little moral dust-up and then a sinking back, but a complete handing over of our lives and our wills to God, to do with us what He wills. We are so often frightened that God's will may be an uncomfortable thing to deal with, that we hastily make up our minds to do what we think is best, and because of that we consider that we are doing God's will. We think that because we do not actually hear God's voice, or get His guidance direct, that He has left it to us to do what we think best. Unfortunately, however good our intentions are, our ideas on the subject do not always tally with other people's views—differences of opinion spring up, irritation sets in, and there we are at it all over again.

Yet in spite of all this, God's will and God's guidance are there all the time, and the only reason we do not see or hear them is that there is something wrong with our receiving set—there is something in us that is preventing God's power from working through us, and we have to find that thing and put it right. It may be a long job and it is sure to be a difficult one, but it is worth it.

OUR SPIRIT FRIENDS

Spiritualists know enough about difficult conditions and earth-bound spirits to see the truth of this. Our spirit-friends are always telling us how difficult it is to communicate with us on this earth—how they can hardly get through the "fog" that surrounds us. That fog consists of things like materialism, resentment, prejudice, fear, self-will, self-consciousness, pride, and all the hundred and one barriers that we raise between each other, and therefore between us and God. What are we doing to help them break through that barrier from our side?

They tell us they are working for peace. What are we doing to help them? We are all talking enough about it, but peace will not come until every man and woman has peace and love in his and her heart. It is no use for a man with his feet in a bog to reach towards the stars; the bog may be unpleasant, and difficult to get out of, but if he doesn't do something about it he will stay in that bog for ever.

The Oxford Group is a great challenge to us Spiritualists; it is no new sect or creed, it is merely a way of life—The Way of Life—and it is sweeping through the world. Its doors are open to all creeds, all colours, all classes, it is the answer to all the problems of the world, from unhappy lives to world wars. It is the Spirit of God working again in the hearts of men—breaking down all prejudices, all fears, all divisions, and bringing about the brotherhood of man. Are we going to stand and watch this sweeping past us, or have we the courage when Christ looks at us and says "Follow Me" to lay down all and follow Him, knowing that by so doing we are breaking through the barriers that come between the material world and the spiritual world, and are opening up the way to such an inflow of spiritual life that God's Kingdom will have come on earth?

The spiritual powers have done more than their share; now—are we ready to do ours?

[**NOTE.**—Regarding the above article, Mrs. Varley writes: "As a Spiritualist and an Oxford Grouper, I was 'guided' to write the enclosed article and to send it to you. The only thing I can say about it is that I felt impelled to write—the words and sentences simply flowed on to the paper and it was finished within an hour."]

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

SPIRITUALIST SERVICES

Sir.—Mr. Burn-Murdoch appears (LIGHT, October 24th) to overlook the fact that Sunday services are for worship, in the highest sense.

It has been publicly questioned whether public clairvoyance is desirable. It is often unsatisfying and unsatisfactory, both to the person addressed and to the patient audience. One cannot carry on a conversation with the platform clairvoyant; and it is not pleasant to have personal or private affairs mentioned. A good and suitable address would result in creating a desire in a sincere and earnest enquirer for a private sitting—or even a small circle sitting. I do not think Sunday (religious) services would deplete congregations—or audiences. If they did it would be better for them to be depleted.

J. W. TURNER.

FREE-LANCE MEDIUMS

Sir.—Although I am in the main in agreement with the letter written by Mr. F. T. Harris in LIGHT of October 31st, I was startled to see his somewhat sweeping assertion "that fraud and misrepresentation are practised by 'free-lances' unattached to any registered or recognised association of Spiritualists is admitted." I feel quite sure that on reconsidering that sentence Mr. Harris will realise that the word "some" should have prefixed "free lances," for to suggest that all independent Mediums practise fraud or misrepresentation is utterly absurd as well as unfounded. There are many experienced private groups of investigators who are perfectly capable of testing the honesty and straightforwardness of Mediums, and I fail to see that those who are attached to "recognised associations" are necessarily above suspicion simply because of that fact.

(Mrs.) MONICA SAUNDERS-KNOX-GORE.

APPROVED MEDIUMSHIP

Sir.—The question has been raised as to what the Spiritualist Central Council (London) has done in regard to certifying the genuineness of Mediums. The Societies comprising the Council have furnished it with a list of Mediums that have been approved and whom they regularly engage.

FRANK HAWKEN, Hon. Secretary.

INQUIRY INTO TELEPATHY

Sir.—For the past twelve months Mr. S. G. Soal has been conducting an inquiry into clairvoyance and telepathy under the auspices of the University of London Council for Psychical Investigation. Many thousands

of experiments have been made. But we still require more subjects in order to make the test conclusive, and I shall be grateful if any of your readers will assist us. Those persons who are interested will be required to visit our rooms on one afternoon per week (Wednesday, Thursday or Friday) for an hour or so. No particular qualifications are necessary, but of course those who definitely possess telepathic or clairvoyant faculties will be welcomed.

HARRY PRICE, Hon. Secretary.
13A Roland Gardens, S.W.7.

"BEYOND HUMAN PERSONALITY"

Sir.—Having read *Beyond Human Personality* and Mr. Prevost Battersby's interesting review of it in LIGHT of October 24th, may I add a few words of my own? This book appears at a time when much hangs in the balance regarding Spiritualism, and it cannot but satisfy those who desire something more than the hysteria of mere phenomena; and will surely gain the recognition and approval of students in psychic matters and friends of F.W.H.M., who may still be with us.

Apart even from that, it points to that larger horizon which must always concern the aspiring soul who would live his destiny, and the knowledge of that "Way" is here before us, for the pleasure and profit of all readers.

Space does not permit me to comment on the communications themselves—which are literary, reasoned and sequent—the transmission of which I consider to be the high-water mark of mediumship. Spiritual uplift and sincerity is evident throughout. Such communications can only come through an agency that has, in silence, offered the very best of itself for use of those more clarified Beings in a finer ether who are willing to come again and teach: for that they have found a channel which they can use without fear or distortion.

This book deepens and extends the knowledge given in *The Road to Immortality*, and both volumes should find a valued place in any psychic library.

ELIZABETH FORD.

SPIRITUALISTS AND THE ELECTION

Sir,—As one who has been on the staff of speakers of one of the great political parties for over 25 years (now retired) and with the experience of hundreds of public political meetings, only once have I known the question to be raised of the disability under which Spiritualists of this country are suffering.

Now is the time that every society, church or individual should see that every candidate seeking parliamentary honours should be asked the question:—

Are you in favour of repealing the Witchcraft Acts whereby all gifted Mediums, and all those who attend Spiritual meetings can be arrested and punished, the latter for aiding and abetting?

Many Acts that have been placed on the Statute Book by ignorant legislators have been repealed, and only by the agitation of the sufferers.

May I be allowed to appeal to all interested in the importance of this subject that this grievance of our growing and now popular religion should be impressed during this General Election on all electors, as it will be useless after election day. I estimate that those now interested in Spiritualism number about two millions, and we should be able to direct the destiny of this nation with the aid of our Spiritual knowledge.

Cheltenham.

F. E. SMITH.

Confraternity Luncheon Hour Meetings

will be held at

THE FORTUNE THEATRE, RUSSELL STREET, W.C.2

12.30 to 1.30 p.m.

at which

Addresses will be given by Representatives of the Churches, and by Spiritualists, followed by a Demonstration of Clairvoyance by Mrs. ESTELLE ROBERTS.

Chairman - Mrs. ST. CLAIR STOBART

Speakers:

FRIDAY, NOVEMBER 8th The Rev. T. B. CLARK
To-morrow Miss ESTELLE STEAD

FRIDAY, NOVEMBER 15th Mrs. ST. CLAIR STOBART
Mr. GRAHAM MOFFAT
(The Ven. A. F. Sharp in the Chair.)

FRIDAY, NOVEMBER 22nd The Rev. A. H. LEE
Mr. MAURICE BARBANELL.

Refreshments may be had in the Theatre.

Admission Free. Silver Collection. Doors open at 12 noon

I tell the world, whether it listens or not, that personal identity is not lost. Memory and character continue. Communication is possible. This is not Faith, it is the result of demonstration.—Sir Oliver Lodge.

LETTERS TO THE EDITOR

PYRAMID THEORIES

Sir,—In reply to the letter of Mr. W. Kingsland in your issue of October 31st, may I point out that I am only dealing with the Great Pyramid as embodied in the *Great Law*, and whatever I have put forward is on its authority.

Mr. Kingsland, I fear, rather identifies the *Great Law* with the British Israel thesis, but the Law specifically does not adopt the "Pyramid" inch, and is not in any way tied down to the eventuation or otherwise of the British Israel prognostications.

I do not know that the *Great Law* "endeavours to go one better than these," as your correspondent suggests, but it seems to me that it affords particularly definite information, mathematically substantiated and verifiable. It at any rate caused a reversal in the attitude of H.M. Nautical Almanac Office on the subject of the solar eclipse of 1927, and, after first eliciting ridicule, brought an apology to the author of the *Great Law*. It is precisely this verifiable information which so appeals to me.

H. ERNEST HUNT.

MR. B. STEWART'S REPLY

Sir,—As Mr. Kingsland has definitely referred to me in a letter under the above heading in your issue for October 31st, may I reply by saying his argument is fully answered (and shown to be in error) in a book on the Great Pyramid I have in the press, to be published in a few weeks' time. Having no constructive criticism to offer regarding the Pyramid (he virtually admits he does not know what its purpose is), he employs his pen in pouring scorn upon everyone else who has attempted to elucidate the subject, and particularly upon myself, at the same time making any number of assumptions to uphold his criticism. In addition, he takes passages out of their context, and comments on them in such a way as to give his readers a totally wrong impression of what I have said. His reference to the "Final Tribulation" is a case in point. I have been proved "disastrously accurate," as a correspondent puts it.

His cubit of 20.612 British inches is a pure assumption, invented to fit in with his side measurement of 440 cubits, in order to give him an exact whole number. What he is probably thinking of is the Egyptian common cubit of 26.63 inches (Petrie). A very small difference admittedly, but quite enough to upset Mr. Kingsland's assumptions.

Mr. Kingsland, also, makes no distinction in his destructive criticism between those who, like Mr. Davidson and myself, approach the subject from a strictly scientific—and therefore definitely provable—basis, and others who do not; all are indiscriminately lumped together. In addition, Mr. Kingsland ignores the very important fact that the Pyramid as it is to-day is not as it left the builders' hands 4,500 years ago. Geometrical reconstruction will alone give its true measurements from which correct facts can be ascertained.

B. STEWART.

AN IMPORTANT DETAIL

Sir,—I understand it to be claimed that the builders of the Great Pyramid accurately foretold by its measurements subsequent events of world-importance up to the present day. In that case this showed prophetic gifts nothing short of Divine, except in one particular: they apparently failed to foresee that during all these thousands of years as a method of prophecy it would prove futile!

CHARLES THORNTON.

FIRE-WALKING

Sir,—My only purpose in criticising the genuineness of the alleged fire-walking feat of Kuda Bux (see LIGHT, October 10th) was to emphasise the ever-present need for caution in the control of psychic phenomena before coming to definite, and perhaps wrong, conclusions in specific cases.

Replying to Mr. Burchett's letter (LIGHT, October

17th), I may say that I have read the long series of articles recently published in the *Sunday Graphic*, which I think gives a much fuller account of Rosita Forbes' experiences of fire-walking than her letter in *The Times*. Miss Forbes, however, is not the only "eye witness." I have lived on the West Coast of Africa, in Sierra Leone, myself, and on more than one occasion I witnessed this feat by members of the Pagan groups. But invariably, the participants had previously worked themselves up into a state of fanatical frenzy which might, or might not, be described as "spiritual ecstasy." To me it seemed more like a horrible mixture of animism and bestiality.

But to be brief, can Mr. Burchett explain why Kuda Bux could not, or *would not* repeat the experiment, on two occasions? His explanation that "something had broken inside him" does not appeal to me somehow! The Hague, Holland.

H. D. THORP.

SCIENTIST AND TELEPATHY

Sir.—There was recently published in the United States a book, *Man the Unknown*, by Dr. Alexis Carrel, which would be of interest to the readers of LIGHT; for in this book Dr. Carrel, a brilliant scientist on the staff of the Rockefeller Institute for Biological Research, and winner in 1912 of the Nobel Prize for medicine, unequivocably affirms his belief in telepathy, clairvoyance (including clairvoyance into the future), and miraculous cure through prayer of disease.

The book has created somewhat of a sensation. It was the November selection of the Scientific Book of the Month Club, and has been reviewed at length in the *New York Times* and *New York Herald-Tribune*.

Orthodox scientists don't know what to make of it. Some show a disposition to sneer at Dr. Carrel's "credulity" and others to pity his "weakness" in believing in telepathy, etc. Still others, however, are impressed by the fact that a man of Dr. Carrel's hitherto high standing in scientific circles has had the courage to announce publicly his faith in the genuineness of such phenomena.

Dr. Carrel says he bases his belief not only on the work of Richet but on things that he has himself personally seen and experienced, and promises to write a monograph on telepathy.

Coraopolis, Penn., U.S.A.

MAX HENRICI.

Marylebone Spiritualist Association
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Light

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EDITOR GEORGE H. LETHEM

As We See It

WITHOUT ACKNOWLEDGMENT

REV. W. H. ELLIOTT is to be congratulated on the accuracy and attractiveness of the description of conditions in the Hereafter, which he broadcast from St. Michael's, Chester Square, London, last Thursday evening. Speaking on the eve of the Church Festivals of All Saints and All Souls, he pictured the happy lot of friends and comrades who had passed on. We might well sorrow for ourselves, he said, but not for those who had left the troublesome earth-life and who were now in a much better sphere—a sphere of happy laughter and congenial occupation, of full mental activity, of high moral purpose and opportunity. On this theme he enlarged with quiet, attractive eloquence. These happy Souls were not lost to those left behind—they were in the larger life towards which all his hearers were hastening and for which they should prepare.

Mr. Elliott could scarcely have given a more impressive or more accurate picture of the Beyond and the condition of our friends there had he spoken for an hour instead of for only a short ten minutes.

But we imagine he may find difficulty in answering some of the questions which are sure to arise out of the discourse. What is his authority for describing the Beyond as a place of real live people with memory and feeling and activity and the capacity for happy laughter? Some devout Christians will no doubt point out that they have not found any description resembling his in the Bible: which tells of many mansions, golden streets, beings with harps and crowns and wings—but not of real work or happy laughter. What will Mr. Elliott answer?

Or some Man-in-the-Street, who does not profess to be a Christian, or to accept what the Bible teaches, may ask bluntly how he knows these things. What will Mr. Elliott say?

Does Mr. Elliott know? Or did he draw on his kindly imagination? It is possible that he may know, for knowledge is available—but only through messages received from Souls in the Beyond.

Put plainly, Mr. Elliott preached part of the message of Spiritualism without acknowledging its source. We do not complain, for it is well that the people should receive the Good News. Spiritualism has to proclaim and of which they are urgently in need, even if its origin be concealed. But acknowledgment of the source cannot be refused indefinitely.

SPIRITUALISM IN CANADA

By E. A. S. HAYWARD, O.B.E.

WE are back again in the U.S.A., after having spent a month in Victoria, the beautifully-situated capital of British Columbia, and the most English of Canadian cities.

During our stay, we met a number of retired naval and military officers whom we had known in years gone by in different parts of the world, and who have since settled here.

Victoria is a most conventional city, exceedingly orthodox in its religious beliefs, and consequently psychic subjects are, to the majority, strictly taboo. The few who happen to be interested are practically afraid to moot the question to acquaintances, and in several instances we were the means of bringing such people together, although they had lived in the same hotel for some time.

Our "pilgrimage" in that city was, therefore, comparatively uneventful, but by degrees we were led to make contacts with a number of intellectual people, to introduce them one to the other, to give them some talks and to let them ask questions. This occurred in private homes, where they could meet and speak without prejudice.

We are hopeful that we have formed the nucleus of a Psychic Research Club, which will meet periodically in private houses, to discuss selected books or to relate experiences undergone.

Unfortunately, any mention of the word "Spiritualism" is frowned upon almost universally throughout Canada, and, I regret to say, this state of affairs is mainly due to the poor type of Mediums, and others, who conduct the services.

There are, of course, some exceptions, and I know that the distances are so great and the churches so few that it is most difficult to arrange for interchange of Mediums and speakers. The consequence is that the majority of Mediums appear in public long before they are developed; and, when launched on their work so prematurely, they seldom develop further, and so eke out their powers in any way they can, by ability to read the character of the person they are addressing, by cleverly worded leading questions, or by sheer bluff and effrontery.

I visited the two Spiritualist Churches, so-called, in Victoria on successive Sunday evenings. There were less than 30 people at each, and the atmosphere was depressing. The "Reverend" lady in charge of the proceedings at the first I attended was advertised to give an "inspirational" address, but it was similar to those heard at small evangelical missions and was far from inspiring. There were occasional references to spiritualistic teachings. Later she gave some "spirit-messages," and I was selected as the recipient of one. Nothing she said was at all applicable to me, nor could I recognise any of the spirits described. When I replied in the negative to a direct question as to recognition, I was given the usual advice to search my memory after return home, when I should doubtless be able to recall them.

At the second place there was a man in charge of the proceedings, but the service was mainly conducted by a woman speaker and Medium from Vancouver. She spoke for nearly an hour, interspersing much elementary psychology and Spiritualism with anecdotes of incidents in her career "to point a moral and adorn a tale."

Over here it is not so much the quality of a speech that makes for success as glibness and the faculty of conveying most ordinary information in the manner of uttering pearls of wisdom.

Another way in which we have tried to help the cause in Canada is to interview the librarians of the Municipal Libraries in the cities we visit and try to increase their interest in psychic literature.

LOOKING ROUND THE WORLD

MYSTICAL CONSCIOUSNESS

THE members and friends of the L.S.A. had the pleasure on Thursday evening last week of listening to an address entitled "The Mystic Way" by Mr. C. R. Cammell. Mr. Cammell is well-known in Scotland as a distinguished scholar who has achieved a reputation in the dual capacity of lecturer and writer on matters of literary, artistic and mystical interest. His address traced the "Mystic Way" from the early centuries, from Pythagoras to the Neo-Platonists and the later mystics, and paid special attention to the mysticism of Jesus Christ, giving a most beautiful interpretation of the Sacrament of Holy Communion.

Mr. Cammell made a striking application of mystical consciousness with mediumship as it is known in Spiritualism. He expressed himself with true feeling, and one realises that he is a mystic by experience as well as from study.

A full report of the lecture will appear in the next issue of LIGHT.

MR. COHEN'S BLIND EYE

How Lord Nelson failed to see the signal of recall which would have prevented a naval battle is well known. He put his telescope to his blind eye, and of course he saw nothing. Mr. Chapman Cohen's denial of the existence of "scientific evidence for the belief in life after death" suggests that he is, consciously or unconsciously, imitating Nelson. The signal of recall was there, although Nelson refused to see it; the evidence is there, although Mr. Cohen says it is non-existent. Possibly he has a blind mental eye, without being aware of his defect, for we would not suppose that so brave a man would deny a fact simply because he did not like it. What seems to be the case is that Mr. Cohen has gone on so long denying the possibility of a future life that he is incapable of understanding the strength of evidence that has convinced front rank scientists like Sir Oliver Lodge.

Mr. Cohen's advice to his Rationalistic followers—as reported in *The Blackburn Times*, October 26th—is interesting. "Let them take every innocent pleasure life has to offer and use it to the full, sucking the orange dry," he said, "and when death comes, offer it the empty skin." The metaphor is rather mixed; but Spiritualists would say that life should be enjoyed by being used to the best advantage, and that when death comes all that he can take is the empty shell—the soul eludes death and goes marching on.

NEW TRANSLATION WANTED

It is extraordinary that a Christian Minister, who presumably has some acquaintance with the Bible, should try to dispose of Spiritualism and communication with Spirit-beings by saying "the only spirit is the Holy Spirit." The Bible speaks of many spirits, good and bad; and if he would read the Book of Books carefully, he would find that in at least a few places where "the Holy Spirit" is mentioned, the proper translation is "a holy spirit." It is a fact, as the Rev. G. Maurice Elliott stated recently in an address at the Queen's Hall, London, that the psychic teaching of the Bible is hidden to a very large extent by wrong translation. But even as it stands, the Bible tells of many spirits; so that the "scathing criticism of Spiritualism" by the Rev. J. MacDonald (*Newcastle Chronicle*) on the ground that "the only Spirit is the Holy Spirit" is evidently the vapouring of a badly-informed man.

A translation of the Bible, giving the text its full psychic values, would, as the Rev. Maurice Elliott claimed, make it clear that Christianity is based on what is now called Spiritualism, and that, if Church dignitaries succeeded in proving that Spiritualism is untrue, they would thereby destroy the foundations upon which all the Churches rest.

AN UNWORTHY ATTACK

GENERALLY speaking, Roman Catholics are courteous in their reference to eminent Spiritualists, however much they may condemn Spiritualism. P. De Ternant, who signs a review published by the *Catholic Herald* (October 25th) is an exception. Who he (or she) is we do not know; that may be because our acquaintance with Roman Catholics is limited, or it may be because P. De Ternant is a name not yet known to journalistic fame.

Writing of a book which deals, incidentally, with "The Position of Miracles," this unknown reviewer says: "A very striking anecdote, from personal experience, shows the abysmal credulity which ruined Sir A. Conan Doyle's title to be thought a scientist or even a man of passable intelligence."

In view of the literary works he gave to the world—*Sherlock Holmes*, *Rodney Stone*, *The White Company*, and his War Histories, to mention only a few—the greatness of Sir Arthur Conan Doyle's "intelligence" is beyond reasonable dispute; that P. De Ternant questions it reflects not on Sir Arthur but on P. De Ternant. Obviously he is so blinded by prejudice or religious bigotry that he cannot recognise intelligence which is admitted by all the world—including scholarly Roman Catholics such as Father Thurston.

It is lamentable, when efforts are being made to show that Spiritualism really belongs to the Churches, that the *Catholic Herald*, a Church journal, should publish so unwarranted and so unworthy an attack upon the name of a man who was great in intelligence as well as in generosity and in many other ways, the only object being to belittle the cause of Spiritualism which Sir Arthur upheld so bravely and so well.

CHURCH AND SPIRITUALISM

The Church Assembly, which meets on Monday, November 18th, is to discuss Spiritualism. So it is announced in *The Guardian*, but unfortunately the nature and object of the discussion is not stated. If the Church Assembly would face a serious discussion of Spiritualism in its relation to the Church, and in the light of Church history, progress might be made towards an understanding which would prevent Church dignitaries from denouncing Spiritualism as being necessarily an enemy of religion and make them more sympathetic towards those—and they are many—who are both Christians and Spiritualists.

If the Ven. A. F. Sharp and the Rev. G. Maurice Elliott (president and hon. secretary respectively of the Order of the Preparation for the Communion of Souls) were given the opportunity to address their clerical brethren in the Assembly, they would at least be able to make their position and objects known where it is most essential they should be known. Those pioneer clergymen have received a warm and an understanding welcome from Spiritualists; what they need in order to make their work effective is understanding and appreciation on the part of their brother clergy and Church people generally—and, so far, that has been forthcoming in a very meagre degree.

PRAYER FOR PEACE

Father in heaven hear and pity earth's children! We bring rulers of Nations to Thee, and we ask Thee, out of the fulness of Thy abundant love, to turn their hearts to peace, love and fellowship with us—one and all.

Let every nation prove reasonable to the fact that justice must prevail before peace can be firmly established amongst them.

Let Thy angels guide our leaders into reason, and justice, and love, and let thy Kingdom come in every heart—here and now—as we pray to Thee.—Amen.

(Sent by L. May, of Cape Town, South Africa.)

TOPSY : THE STORY OF A SOUL

V.—TOPSY MEETS HER SPIRIT-MOTHER

Topsy was a little slave girl, of Samoan race, but born in Brazil. She was very lonely amongst her fellow slaves, her only friend being an old negro called Jake. When she was between seven and eight, she fell ill and was flogged by a brutal Overseer for having placed stones in her basket in the vain hope of making up the necessary weight of cotton. She died, but has not yet understood what has happened to her. She only knows that her beloved Jake can no longer see her. (This story was taken down by Mr. Norman Swaine from the words of Topsy herself, who is now the chief control of the Medium, Mrs. Nash.)

FOR five months, apparently, little Topsy hung about the plantation huts. She seldom left Jake's side, always hoping against hope that something might happen to change things back again and enable him to see and hear her as before. Before long, she became aware that others were wandering round just as she was, people (spirit-people, only she did not know that), who evidently could both see and hear her. But they were mostly negroes, and their unhappy faces frightened her. She would run away from them and "hurry back to Jake with fear in her heart; and never did she feel so far away from him as when she thus came to him for protection, only to find once again that he could not help her."

Sometimes, Topsy says, she would be with Jake on the fields, where she would "try to put her shoulders under the bottom of his basket to bear some of the weight. I do not think he knew that I was trying to help," she says, "and yet something of my thought must have reached him, for he would speak of me; he said he hoped I was happier than he was, and that it would not be long now before he followed me."

At other times Topsy would stand and watch the other children. Often she cried or laughed in sympathy with some piccaninny whose play she was watching and longed for someone with whom she could play, instead of having just to stand and look on.

And then one morning a most wonderful thing happened. Topsy was sitting in the early dawn, with her knees pulled up to her chin and her arms clasped round her legs. She was brooding over the many things she could not understand, when all of a sudden her eyes fell upon something that made her leap to her feet and hurriedly hide behind a tree. Gliding across the open space towards her was the figure of a lady, clad in robes of radiant white ("much, much whiter than cotton," says Topsy), the edges tinged with the palest of pale blue. "Her face," she went on, "was very, very beautiful; her eyes were soft and kind, and they seemed to love me." And yet the frightened child wanted to run away. She hid her face in her hands; and then she heard a sound that made her forget her fear, the Shining Lady was singing to her. Topsy tells us, "I heard her singing, and the music made me feel less afraid, though I could not understand the words. It seemed to comfort me, and when it ended, the Lady held out her arms to me and said, 'Come to me.'"

Slowly the child went to her; and then Sister Francesca knelt down and took Topsy in her arms, and Topsy wondered whether this was just another dream. The Shining Lady sang again and talked to her, and "I wanted that voice to go on for ever and ever; I had never heard a voice so gentle, I seemed to know that I was being loved."

On they glided together, Topsy too happy to care where they went; she only noticed in passing that birds, trees, grass, all seemed more fair than ever she had seen them before, and that the light in which they moved was far more radiant than sunlight. Then they came to buildings, and "we did not have to open doors, we

were inside as we followed our thought . . . Around these buildings were gardens, beyond description, beautiful. There were many other piccaninnies in the gardens, and as the Sister entered with me, they hurried towards her to greet her. Some were white and some were coloured, but all were very happy; and moving amongst them were other ladies like the one who had brought me there."

But the old suspicion did not drop off all at once. Topsy felt a stranger amongst those happy children. "A little white girl came and tried to take my hand, but I shrank away and pulled it back; I had never met a white piccaninny before, and I was afraid I might make her black if she touched me."

"Then the White Lady called to two of the children, one black and one white, and they stood in front of me with their arms round each other; then they took my hands in theirs and led me away, and I was not afraid when I saw the White Lady was following us. We spent a happy time walking together in the gardens that were to become my home. But for a long time I was very jealous of the love shown by the White Lady to the other piccaninnies, particularly the white piccaninnies."

TOPSY AT SCHOOL

Topsy went to school too, and began to enjoy her lessons there. Sometimes strange little children would be brought to join their group, children who cried for their mothers; and then, says Topsy, "We would take them back to visit their parents, and we would try to make the parents understand in their dream state that their child was happy."

Often the children would question Topsy about her father and mother, and she would tell them she never had any. Then they would look at her with questioning eyes, and she would run away again by herself and feel different and alone. She had never loved any human being except Jake, and at times she was not sure that she ever wished to. Sometimes she went back to the old plantation again and sat by Jake. "I tried to make him understand something of this new life I had discovered. But I found it almost impossible . . . Very rarely could I enter a vibration of thought to which he was attuned—I had not learned then how to do so . . . I remember I whistled and tried to sing, tried to gather power to lift a little fluffy bit of cotton from the edge of his basket, pulled the end of his blue neckerchief and touched him; all I succeeded in doing was to awaken a memory, he would think of me, and in his quiet way talk to me."

From these earth visits Topsy would often return to her spirit-mother full of questions concerning these two different lives, and Sister Francesca never lost patience with the little learner. She still had her times of bewilderment and of loneliness. "I would watch the other children play," she tells us, "but I could never play as they played . . . I envied them and longed to know the secret of their happiness. I could never become accustomed to playing as they played, and I continued to play as I had played upon the earth-plane, alone with the birds and the flowers . . . I loved it when the children sang—it sounded so sweet and so wonderful; but when they asked me to join in their singing, I would always say No, No, and hurriedly run away. But I found myself remembering their songs, and when I was by myself, I would sing them softly so that no one should hear me."

She also loved the music she heard in the gardens, and she would spend hours listening to it. "The instruments here," she explained, "are so much brighter than yours on the earth-plane—so much more perfect: they are the *souls* of instruments, and their music is the music of the soul."

(More about Topsy's experiences next week)

POSTHUMOUS LETTERS

SIR OLIVER LODGE DISCOUNTS THEIR VALUE AS PROOF OF SURVIVAL

"IT was obvious that those on the other side clearly wished to indicate the uselessness of posthumous letters, since they were an 'open book' to the spirit world from the time they were written."

So writes Sir Oliver Lodge in the third of his articles on "Beyond the Veil" in the *Sunday Dispatch* (November 3rd). He refers again to the fact that he himself has "deposited a document that will be called a posthumous letter"; and points out that, in the case of a letter deposited by Mr. Piddington, one of the original members of the S.P.R., "a 'control' has shown that such a letter can be read and the contents given without the agency of the writer at all, and therefore that it is no proof of survival."

In the letter in question Mr. Piddington stated that "If I can communicate, I shall endeavour to transmit, in some form or other, the number seven"; and, during his lifetime, messages were received through *seven* different Mediums, giving the word *seven* in varying connections, such as: "We are seven," "The mystic seven," "Seventy times seven." The seventh message read: "There should be seven in accord, and Mr. Piddington completes the seven." After that the deposited letter was taken out of the S.P.R. cabinet where it had been stored, and the seals were found intact.

Nevertheless, Sir Oliver has deposited a letter, regarding which he writes: "It is not a simple letter that has merely to be read, it is in one sense somewhat complicated and in another sense so absurdly childish that I do not expect it to receive attention, save possibly from my immediate friends, even if I am able hereafter to indicate its contents. Let me say at once, it is of no importance at all; and yet I fancy that I shall remember the theme."

Sir Oliver explains the complicated process of cross-correspondence by reference to the seven Piddington messages, giving the names of the Mediums, all non-professional, and concludes his article by saying: "In my next article I hope to consider the position of the orthodox man of science who denies the possibility of any form of communication across the Gulf."

"MEDIUMS AND MOLECULES"

MR. J. B. M'INDOE, President of the Spiritualists' National Union, was the welcome speaker at the British College on Wednesday last week, 30th October. The unusual title of "Mediums and Molecules" aroused much interest, the lecture gathering round the conditions operating in the seance room when manifestations are taking place. Useful analogies from physical experiments were drawn—such as the difference a small addition of some substance or liquid could make in completely altering the use which could be made of a mixture, so a very slight rise or fall of the mental temperature occasioned by a disturbance might modify or destroy a manifestation, through its effect upon the Medium. Good discussion followed under the chairmanship of Mrs. Polak.

"IMMORTAL GARDEN"

"Immortal Garden," the "passing over" play recently revived for a special two-weeks' season at the Playhouse, London, will be produced by the Stockport Garrick Society on November 9th, for seven nights, at the Hull and Bristol Repertory Theatres during the week of November 11th, and at the Sheffield Repertory Theatre during the week of December 16th.

Without being labelled a Spiritualistic play, "Immortal Garden" presents in finely-conceived dramatic form, some of the truths which Spiritualism is calling upon the world to accept.

"DAILY SKETCH" INQUIRY

DAME BEATRICE LYALL, one of a panel selected by the *Daily Sketch* to investigate the mediumship of Mrs. Estelle Roberts, makes her report in the *Daily Sketch* of Monday. She admits that "having been taught to believe that Spiritualism, clairvoyance and kindred matters are evil things," she had never had anything to do with them, but had been unable "to dismiss the experiences of such a man as Sir Oliver Lodge as being evil or merely imagination."

With others, she attended a sitting for clairvoyance, and afterwards heard Mrs. Roberts give a trance address in which "Red Cloud" quoted much scripture. "While in this trance," she writes, "Mrs. Roberts moved as a man and had the attitude of a man. If this was all acting it was the finest acting I have ever seen. . . . I cannot imagine her as an evil spirit; she seemed, on the contrary, to be deeply religious."

"I have no explanation to offer," she writes, "but I realised once again that there are more things in Heaven and Earth than are dreamed of. I realise how much harm can be done by the wrong use of such powers as Mrs. Roberts appears to possess, and how dangerous any seance may be to nervous, neurotic people."

Like many other beginners in such an inquiry, Dame Lyall wants to know (1) why the messages are not given in times of prayer or meditation to the loved ones rather than through strangers in public; (2) why so many of the messages are trivial or vague; and (3) if God wills us to know, why are not such messages communicated through His recognised ministers on earth. Dame Lyall is not aware that these questions have been asked and answered thousands of times.

In Tuesday's *Daily Sketch* the views of the other members of the panel were given.

ADMIRAL MARK KERR said the descriptions and names given to him by the Medium "did not in the smallest way apply to any of them." His conclusion was that "some mind on this earth was, or had been previously, putting descriptions and ideas into the mind of the Medium."

MR. H. B. LEES-SMITH says he "was very disappointed" with the clairvoyance and that "the answers from Red Cloud were neither logical nor helpful." His opinion is that "The Medium is quite honest, but mistakes her part for something supernatural."

EX-SUPT. GEORGE CORNISH says: "It was quite clear to me that Mrs. Roberts possesses some powers which are extraordinary" but "whether these powers are used in the right direction is another matter."

MISS CLEMENCE DANE writes: "I prefer to reserve my opinion on this matter."

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

(Clairvoyance and Psychometry.)

November 12th—Miss LILY THOMAS (Silver Collection)
Wednesday, November 13th, at 5 p.m. Third of a Series of Addresses on
"THE TEACHINGS OF SPIRITUALISM AS A GUIDE TO LIFE."
The Rev. S. Cruwys-Sharland. Admission (including tea) 3.30 to 4.45
p.m. 1/-

TO-NIGHT

Thursday, November 7th at 8.15 p.m., at Caxton Hall, Westminster.
Miss Lind-af-Hageby on "The Challenge to Modern Thought and Action by the Evidence for Survival." Reserved Seats, Members: 1/-
Non-members, 1/6; Admission free: silver collection.

Group Seances—Fridays at 7 p.m. (Limited to 10).

November 8th, Mrs. Livingstone.

November 15th.—Mrs. Evelyn Thomas.

SYLLABUS ON APPLICATION

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

Physical and Psychical Diagnosis and Psychometry: Ruth Vaughan Monday, Wednesday (morning) and Thursday.

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4;
Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 2.30—3,
7.30—8. Obsession Group, Saturdays, 3—3.30

Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30—5.30;

Mr. Stanley De Brath: Fridays, 3—6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30—12.30 and 2.30—5.30, and during Evenings when Meetings are held (it is advisable that appointments be made).

L.S.A. AND QUEST CLUB NOTES

THE CAXTON HALL MEETING

THIS evening Miss Lind-af-Hageby will give her lecture, at the above hall, on "The Challenge to Modern Thought and Action by the Evidence for Survival." It is well that we bear in mind that Spiritualism is something more than phenomena; that upon the fact of Survival hinges a whole philosophy of life. I often wonder how many reflect upon the fact of Survival; whether they go beyond the mere comfort of it and ask what it means to them. Despite our appreciation of logic, we are often very illogical in our life, which does not necessarily reflect what we profess to believe. But, then, what we profess to believe and what we actually do believe in our hearts, is very often different, so one cannot always draw right inferences between word and action. Anyway, the fact of Survival is challenging, how much so we shall hear to-night when Miss Lind-af-Hageby addresses us.

Reserved seats; members 1/-, non-members 1/6. Other seats free; silver collection.

ADVICE ON MEDIUMSHIP

We often receive enquiries asking advice on mediumistic development. Mr. Leigh Hunt gives sittings for advice on this aspect of Spiritualism, and classes under his direction can be arranged, should any wish to avail themselves of the expert guidance of one who knows the pitfalls and how they may be avoided. We are confident that those who accept Mr. Hunt's advice and guidance need not go wrong. Psychic development is a serious matter, but under wise supervision it can be a joy and delight to any who possess mediumistic ability.

THE WEEKLY MEETINGS

The Tuesday evening meetings continue to attract large audiences, and the clairvoyants officiating have

done some fine work. Interest is aroused, and the enquirer finds himself entering on a quest which often fills his spare time with enjoyment. Public clairvoyance is often criticised, but in meetings such as these it performs a valuable function, and as an introduction to the larger issues contributes important help.

W. H. EVANS.

DREAMING INTO THE FUTURE

MANY years ago, a connection of mine came down to breakfast one morning and told his old mother about a very vivid dream he had had. He said that he seemed to be walking along a road in Southsea (where he lived) and had seen a naval funeral passing. When the gun carriage came opposite to him the wind seemed to blow the ensign back from the coffin, and on the plate he read his own name with the date of his death, which was in about a fortnight's time. He laughingly remarked, "I think they might have given me a little longer to live."

Well, he contracted influenza, which developed into pneumonia, and he died on the date he had seen on the coffin.

As he had been a Captain in the Royal Navy, and had at one time commanded the Royal Yacht, Queen Victoria (it was many years ago) sent down a special order that he should be given a naval funeral, to which he was not entitled in the ordinary way, as he was on the retired list.

I was a child at the time, but I remember very well hearing the story. The death warning seems to have been in vain, as far as one can tell, as being in perfect health at the time of the dream, he did not take it seriously.

C. H. MOWBRAY (Major).

KNOWLEDGE

Now at the crossing of the bourne we stand,
Courage and confidence on either hand.

Faith's challenge rings afar, "There is no death!"

"All, all, is Life!" sure knowledge answereth.

Too long has dread of death held souls in thrall,

At last they listen to the urgent call

Of Nature's voice. A wondrous dawning nears,

Out from the night the Day of Truth appears.

There are no dead; our risen friends to-day

Still walk beside us on the upward way.

Caressing hands may touch and voices speak

To those who patiently will ask and seek.

God's Word, incarnate in the Nazarene,

Is with us now as it has ever been.

"Seek first His Kingdom, strive His Will to do,
These gifts shall all be added unto you."

MILDRED GENTLE.

RELIGION is a further *quality of life*. It is not a belief, or creed, or dogma, or ceremonial observance; these being only its temporary, adventitious or accidental accompaniments; the physical and material forms in which it is forced to express itself in the region of the lower mind and sense perceptions. These forms are purely man-made and are generally more of a hindrance than a help to the highest self-realisation and to that unity and harmony that should result from a recognition of the fundamental law of Love.—WM. KINGSLAND.

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Mrs. HELEN SPIERS

GROUP CLAIRVOYANCE(Limited to eight sitters. Seats must be booked)
(Members, 2/6; Non-members, 4/-)

FRIDAY, NOVEMBER 8th, at 5 p.m.—

Mr. RONALD COCKERSELL.

MONDAY, NOVEMBER 11th, at 3 p.m.—

Mrs. M. KELLAND.

FRIDAY, NOVEMBER 15th, at 5 p.m.—

THE ROHAMAH RHAMAH

DISCUSSION TEA

(Members 1/-, Visitors, 1/6)

THURSDAY, NOVEMBER 14th, at 4 p.m.—

Miss GERALDINE CUMMINGS and Miss E. B. GIBBES

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Sunday, November 10th—

SERVICE OF RE-UNION AND REMEMBRANCE.
(See special advertisement, page 711)

Sun., Nov. 17th. Speaker: Mr. H. ERNEST HUNT.

Clairvoyante: Mrs. Helen Spiers

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42 Russell Square, W.C.1. Apply Secretary: MUSEUM 0676**The London Spiritual Mission**
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SUNDAY, NOVEMBER 10th—

11 a.m. Mr. HAROLD SHARP.

6.30 p.m. Mr. HORACE LEAF,
Address and Clairvoyance.

WEDNESDAY, NOVEMBER 13th at 7.30 p.m.—

Mrs. MAUDE BATEMAN, Clairvoyance.
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Hon. Principal: MISS ESTELLE STEAD."AT HOME"—FRIDAY, NOVEMBER 8th, at 3.30 p.m.—
Trance Address. "WHITE EAGLE" through Mrs. Grace Cooke

TUESDAY, NOVEMBER 12th, at 8 p.m.—CLAIRVOYANCE.

Mrs. GARLAND. Members 1/-; Associates 1/6.

WEDNESDAY, NOVEMBER 13th at 3 p.m.—Miss JACQUELINE
Circle for Clairvoyance (Limited to 8)
Members 3/-; Associates and Visitors, 4/-HEALING—Mrs. and Miss Cannock. Mondays, 2.30 to 4.30 p.m.
Wednesdays, 5 to 7 p.m.

Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE (Silver Collection).

Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.

(Members, 1/-; Associates and Visitors 1/6)

Special visit of the Rev. G. Maurice Elliott,
(Vicar of St. Peter's, Cricklewood).

FRIDAY, NOVEMBER 15th, at 3.30 p.m.

An Armistice Day Service will be held at The Bureau
SUNDAY, NOVEMBER 10th, at 10.45 a.m.
Those taking part—

"SILVER FOX" (through Mrs. Sharplin).

"WHITE EAGLE" (through Mrs. Grace Cooke).

Mrs. GARLAND and Mrs. DUNCAN (Clairvoyance).

Mrs. JOAN SMYTH (Vocalist).

Chairman—Miss ESTELLE STEAD.

Admission by Ticket 1/- (in advance).

A Social will be held on Tuesday, November 26th,
from 7 to 10 p.m. Tickets 1/6, including refreshments.
Many attractions to make the evening go with a swing.Private sittings can be booked with well known Mediums.
For further particulars write for Syllabus.**SPIRITUALIST COMMUNITY**
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SUNDAY, NOVEMBER 10th, 1935.

11 a.m.—Mrs. HEWAT MCKENZIE

Clairvoyante: Miss Lily Thomas.

6.30 p.m.—MAJOR C. C. COLLEY

Clairvoyante: Mrs. Helen Spiers.

Sunday, November 17th, at 11 a.m. ... Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Stella Hughes

Sunday, November 17th, at 6.30 p.m. ... Mr. G. H. LETHEM

Clairvoyant: Mr. R. E. Cockersell

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OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, November 11th.—Speaker: Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf

Wednesday, November 13th.—Speaker: Mr. H. Ernest Hunt.

Clairvoyante: Miss Eveline Canon

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction
of potential healers.

Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write
to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write
to Miss Mitchell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Nov. 13th. 2.30 p.m. Mrs. Evelyn Thomas 6.30 Miss Canon.

Nov. 20th. 2.30 p.m. Miss Lily Thomas 6.30 Miss Jacqueline.

Private Sittings arranged daily with the following mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Friday, November 8th at 6.30 p.m.

Lecture by Miss JACQUELINE—Subject: "Our Birthday and Destiny"

Chair - Mrs. SIMPSON.

Wednesdays at 6.30 p.m.

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Thursday, November 14th, at 7.30 p.m.

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TEACHINGS OF SPIRITUALISM

(Continued from page 707)

a Christian minister, am prejudiced. But on consideration of other religions it will be seen that their followers are unlikely to qualify for such high place as those who sincerely follow Christ; because their lives are generally influenced by practices which are neither good nor moral.

"The Christian religion is above all others, for it is founded on right principles. Consider only a few of its most prominent: love and justice, and I would like to add also knowledge, because Christianity gives and expands spiritual knowledge more than any other religion. So I say that our Christian religion is the One religion, because it is founded on the strongest and best principles in the universe. Is there not, in nearly all other religions, something which we deplore, something which our sense of justice tells us is wrong? But nothing in Christ's way of living can be called wrong, even by those who do not follow it."

I asked him what was the position of people whose religion had been a perversion of Christianity, and were they at a disadvantage on coming over? This was his answer:

"Not all, but many are, those for whom their Church was a limitation restricting their spiritual sense. Most certainly, these are at a disadvantage; for their sense of personal responsibility, of thinking for themselves, had been taken from them. Yet I admit that many come here whose temperament has apparently been suited to such a Church. Many have belonged to Churches which did not suit their temperament, and so have been limited thereby."

How true those words—"people have belonged to Churches which did not suit their temperament." My Father concluded this statement by saying:

"I think this applies to almost every Church and religion. But I find that, after a time, we all begin to follow the same great path leading to God through Christ."

My talk has been somewhat disjointed, yet I trust the general idea has been made clear: it is necessary to be saved from self, because self is the source of evil. One step in salvation is to learn to help, and think for and deny self for other people. Another step is to learn to work in harmony with the plans of Our Father in Heaven. This is what Jesus taught and it is what our communicators are teaching; both are in harmony. Spiritualism thus understood will be a solvent, causing to disappear in time to come the misconceptions which have so greatly hindered religion; it will also be an agency, bringing together good and well-meaning people of different creeds who are now alienated and often in acute antipathy.

(At the conclusion of the lecture a most interesting gramophone record was played giving communications from the speaker's Father while in direct control of a trance Medium).

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MYSTERIES OF MIND AND PERSONALITY

*It is the mind that maketh good or ill,
That maketh wretch or happy, rich or poor.*

—SPENCER

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Miss F.H., of Birmingham, writes, "I would like to say in perfect truth that 'The Great Discovery' was of tremendous help to me. I have read it again and again, and feel it is worth its weight in gold."

Mr. R.N. (Antrim) writes, "I have thoroughly digested 'The Great Discovery' you sent me. It is the most amazing piece of work I have ever read."

WRITE FOR FREE COPY OF "THE GREAT DISCOVERY"

Encouraged by these appreciations, Mr. Shelley Castle has decided to distribute another edition of 5,000 complimentary copies of "The Great Discovery," thus our readers may write for a copy, which will be sent to them post paid by the Author.

This book will prove particularly interesting and useful to all who are desirous of overcoming any such personal handicaps as Depression, Nervousness, Lack of Self-confidence, Brain-fag, Sleeplessness or Restless Sleep, unaccountable spells of apathy and mental inertia often accompanied by baseless fears of self and others, with their perplexing and energy-paralysing effects. It reveals the proved, practicable ways and means of re-ordering the mental processes and infusing the mind with new confidence in Self and the future. This valuable information awaits all who apply for a complimentary copy of "The Great Discovery," addressing the Author himself, Mr. Shelley Castle (Suite 103F), Castle House, Jackson's Lane, London, N.6.

ANOTHER TRANSFERRED DREAM

Regarding the interesting "Transferred Dream" published in LIGHT, October 24th, 1935, without attempting to explain the dream I would like to relate a similar one which I shared with my young daughter, Joan. In the dream, I experienced great anxiety on account of many explosive bombs which I had in my care—in order to relieve myself of the responsibility they incurred, I decided to explode them in an open space.

Having taken serious steps to remove stray animals, I proceeded on my mission, one tremendous fear haunting me throughout the dream—would I succeed in keeping my little daughter well out of harm's way?

Next day at lunch time, on arriving home from school my little girl breathlessly related to me a dream of the previous night (the night of my dream). She said that all night she had been avoiding dreadful bombs which were exploding all around her, and yet she emphasised this fact: not one had hurt or even touched her. Sidcup, Kent.

FRANCES FRANKS.

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Public meeting at QUEEN'S GATE HALL, 38 Harrington Road, S.W.7., on FRIDAY, NOVEMBER 15th, at 8 p.m.

MR. ELLIOTT O'DONNELL will speak on MY ADVENTURES IN HAUNTED HOUSES.

In the Chair: MISS ETHEL ROLT - WHEELER, F.R.S.L.

No charge to members (who may bring friends at a fee of 1/- each) Non-members: 2/6 each.

Seats may be reserved for an extra payment of 1/- each.



— BOOKS YOU SHOULD READ —

A FEW SUGGESTIONS

The Great Problem—Dr. G. Lindsay Johnson	13/-	How to be a Medium—W. H. Evans	5/4
The Use of Life—Lord Avebury	3/9	Our African Winter—Conan Doyle	4/-
Psychic Certainties—H. F. P. Battersby	3/4	Science and Health Revised—Alma Morrow	2/9
The Temple of the Body—Mabel Beatty	2/9	Harmonial Philosophy of Andrew Jackson Davies (Lectures on)—W. H. Evans	3/9
New Gospel of God's Love—Mabel Beatty	4/10	Spiritualism: A Philosophy of Life—W. H. Evans	1/1
My Larger Life—Violet Burton	5/6	The Candle of the Lord—W. H. Evans	3/10
Re-interpretations—W. S. Bowdon	5/6	The Dead Active	3/4
More Things in Heaven and Earth—R. Blatchford	3/10	Opening the Psychic Door—F. W. Fitz Simons	13/-
The Trumpet Shall Sound—M. Barbanell	3/10	Culmination—John Furnill	8/-
Mystery of Ourselves—Staveley Bulford	3/10	Psychic Self-Defence—Dion Fortune	8/-
Some Thoughts on Mediumship—L. M. Bazett	3/10	Egoland—C. Flammarion	3/4
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